# TWO CLEAN BIRDS, OR, The cleansing of the LEPER.

As it was unfolded in a Sermon, Preached before the Right Honourable, *Ferdinando* Lord *Fairfax*, Generall of the Northern Forces, and the most of his Army, on the fifth day of *February*, 1642. (being the Lords day, and by his Honour appointed to bee kept as a Fast, upon speciall occasion) at *Selbie*, in the West Riding of the County of *Yorke*.

By *John Shaw* Pastor to the Church at *Rotheram* in the same County.

Levit. 16. 7, 8.

*And Aaron shall take the two Goates, and present them before the Lord, at the door of the Tabernacle of the Congregation; And Aaron shall cast lots upon the two Goates, one lot for the Lord, and the other Lott for the scape Goate.*

1 Peter 3. 18.

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God) being put to death in the flesh, but quickned by the spirit.*

1 Cor. 13. 4.

*For though he was crucified through weaknesse, yet he liveth through the power of God.*

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# To his Excellencie Robert Earle of *Essex*, Viscount *Hereford*, Baron *Ferrars of Chartley*, Lord *Bourchier* and *Lovaine*; one of His Majesties most Honourable Privie Counsell, & Generall of the Army raised in defence of the true Protestant Religion, his Sacred Majesties person, Kingdomes, Parliament, &c. Grace, Mercie, Truth, and Peace here, and everlasting filicity hereafter, by *Jesus Christ*.

RIght Honourable; I humbly crave leave to enshrowde these ensuing Notes under your Excellencies patronage, and though there be (as the Philosopher speakes) *megiste diastasis*, which might have deterred me; yet three things among others moved me to this boldnesse, First, that kind and thankful acceptance of my poore paines, and that most Noble respect which your Excellency was pleased to afford to mee at *Rippon*; when it was (not my desert, but) my duty and solace to waite on your Excellency, with * fifteene other most noble Earles and Lords, at that great and successefull Treaty, betwixt the two King-

*Eight Earls, *E. of Bedford E. of Hartford (now Marques) Earl of Essex. Earl of Salisbury. E. of Warwick. E. of Bristoll. E. of Holland, E. of Barkshire: 8. Lords the L. Wharton. L. Paget. L. Mandevile, (now Earl of Manchester,) L. Brooke. L. Pawlet. L. Howard. L. Savill. L. Dunsmore, Commissioners for England. And for Scotland. 8. Viz. Earl of Dumfermling. L. Lowdon. Sir William Dowglasse. Sir Partrick Hepburne. Mr. Satith. M. Wetherburne. M. Henderson. M. Johnston (since Knighted,)*

domes of *England* and *Scotland*, beginning in *October*, 1640. how much (though especially, yet not onely I, but) all the Kingdome, and the children yet unborne of both these latter Nations have cause to blesse God for you, and you all for God, though already perceive in some large measure yet hitherto but And what an unspeakable losse, the whole Land (and I lesse in particular) had, by the death of that most Noble, and worthy Patriot, the Right Honourable, the old Earle of *Bedford*, and what a want these present times have of him, your Excellency among others fully knowes, and I feele.

Secondly, these Notes were preached before our *Joshua* of the North, the Right Honourable *Ferdinando* Lord *Fairfax*, and his Army, (of whose fidelity to his Countrey, courage for God and his Cause, cordiall and reciprocall affection of his Countrey to him, and his to them, I need not tell the world, much lesse this Kingdome. And therefore may with somewhat more boldnesse returne to your Excellency, as their Spring and Head. Thirdly, something in these Notes treats of the honour and duty of Souldiers; your Excellency is (and hath of long been) knowne to be a man of War, 2 *Chron.* 8.9. Now these lines may serve (like King *Philip's* Monitor) sometimes to recall to your mind, first, a Souldiers place, its lawfulnesse, antiquity and honour, &c. secondly, the quality of the persons, Souldiers should be holy; God calls his Souldiers as well sanctified ones as mighty, *Isa.* 13.3. Thirdly, of their duty, first, to take God with them, they may not forget the God of the Arke when they goe to battell, they had best leave behinde them the Arke of God, 1 *Sam.* 4.3. 2 *Sam* 15.25. *Saul* (as ill as he was) would not goe out against the *Philistims* till he had prayed and sacrificed, 1 *Sam.* 13.12. Though *Jehoshaphat* had almost 1200000. valiant warring men, 2 *Chron.* 17.14.---19. (though but in about two Tribes, whereof the whole twelve were not by the fourth part so big as *England*) an Army (one would thinke) enough to have over-run a world, yet puts all his confidence in God by prayer, and sayes still, without him they have no strength, 2 *Chron.* 20.12. *Elisha's* prayers, * slay as many as the sword of *Hazael* and *Jehu*. 1 *King.* 19.13,16,17. Salomon had

Psal. 76.2,3 *Gods Tabernacle were the Arrowes, Sword, Bow, and Shield, broken, and battell come.*

40000. stalls of horses for his Chariots, 1400. Chariots, 12000. horsemen, 1 *Kings* 10.26. & 4.26. yet found no safety but to runne to God, 1 *Kings* 8.33,34. *Prov.* 18.10. *David* had (in a Kingdome as I said much lesse then ours, they had but 12 Tribes, we 52 shires) fifteen hundred threescore and ten thousand men that drew sword (and yet two Tribes were left unnumbred) 1 *Chron.* 21.5,6. himself as gallant a man as drew sword, 1 *Samuel* 18. 7. he had thirty seven speciall choice Worthies, 2 *Sam.* 23.39. whereof one slew 300. men, another slew 800. men, another slew a Lyon, and two Lyon-like men of *Moab*, and an Egyptian Gyant: another defended a field of barley, another a field of Lentiles against an Army, (and many such like) 2 *Sam.* 23. yet makes God his onely Rock, *Psal.* 18.2. and rests on him alone by prayer for conquest. *Psal.* 56. 9. be pleased to remember what was said to Generall *Vere* [*Souldiers that carry their lives in their hands, had need above others to carry grace in their hearts.*]

Secondly, to leave their sins behind them, *Deut.* 23.9,14. Cary no wedge or Babylonish garment, *Josh.* 7. may I not say as the Egyptians to their King, let your sins go, else you know not, that *England* is destroyed, that we be all but dead men, *Exod.* 10.7. and 12. 33. Be pleased to call to mind that sweet and experimental Speech of your Excellencies most renowned Father, [b *Sometimes in the Field encountring the Enemy, the weight of my sins lying heavy upon my conscience quell my spirits, and make me the most timorous and fearfull man that may be; whereas finding my peace with God in a morning, maketh me as bold as a Lyon.*]

Thirdly, to goe by a right rule, from a right Principle, and aime at a right end, not the desolating, but recovery of a sick and sinfull Kingdome, the setling of a happy and holy peace; not any way at his sacred Majesties least hurt, (Oh God forbid, 1 *Sam.* 24.5. & 26.9.) I am verily perswaded that no man doth more desire his Majesties safety, honour and happinesse, then your selfe, (according to your Allegeance and late Protestation,) and that you would not have one haire of his head to perish: else could you never have so many wrastling crying prayers, as I think never any Generall or Army to this day ever had, of those whose prayers are precious, 2 *Cor.* 8 23. whose teares have lowd tongues

*Psal.* 66. 8. whose Prayers are most pleasant to God, *Cant.* 2. 14. have (as I may say) a wrestling, *Hos.* 12. 4. prevailing, *Psal.* 50. 15. nay, a commanding power with God, *Isa.* 45. 11. Wee have heard much fame of the Heathen Generals, *Achilles, Hector, Hannibal, Scipio, Scanderbag*, &c. but what (alas) did these regard God, his Church, his Cause, or God them? But we are confident of other ends and principles in your Excellency, and hope that God will use your Excellency as a blessed instrument for setling such a reall Peace, and bringing in such happy times as our Kings Majesty, & all the Land, yea, the child yet unborne, will see cause to blesse God for you, and acknowledge Gods goodnesse and mercy to *England* by you. Wee have had mercies hitherto a long time on free-cost; if we pay now a little dearer then formerly, we hope for so much better dayes; the fulfilling of the Prophesie, *Isa.* 30. 26. the fall of Babylon, the advancing of Gods Church, clearing of his truth, the engrafting of the broken branch into the true Olive; how have the people of God been scorned and nicknamed a long time, for *Waldenses, Hussites, Lollards, Lutherans, Hugenots, Precisians, Puritans*, (or all in one) *Round-heads*; (As a Parliament man said well, the word Puritan in the mouth of an Arminian, signifies an Orthodox Divine; in the mouth of a Drunkard, signifies a sober man, in the mouth of a Papist, signifies a Protestant,) &c. And true it is, Gods Church may have Winter and Summer, seed time and harvest, *Gen.* 8. 22. and we hope ere long to sing with the Spouse (through Gods mercy to his Majesty, the high Court of Parliament, your Excellency, and these Kingdomes,) *The Winter is past, the Raine is over and gone, the Flowers appeare on the earth, the time of singing of Birds is come.* That those that sowed in teares shall reape in joy, *Psal.* 126. 5, 6. When God will restore his out-casts, *Jer.* 30. 16, 17. and that as the high and Honourable Assembly spoke of that wonderfull succesſe at *Leeds*, that God had heard prayers, so still he will, till his Temple bee finished, his servants cleared who have long suffered. My very Honourable Lord! such have been your tryed valour, fidelity to your Countrey, your kind respect to Gods Ministers, love to Gods Servants, undaunted courage for Gods cause, &c. that were I not in awe of your Excellencies

humility

millity, (more then of your Army) I might enlarge any one of ſe beyond and Epiſtle; but I well know, that your Excellency e more you deſerve, the leſſe you deſire praiſe. I will onely e that which more ſuits with my deſire, and profeſſion, humbly ave pardon for this boldneſſe, and leave, that theſe notes may aſſe under your Excellencies patronage and protection; and ſhall Job 32. 22. ot ceaſe to bend my knees to the Father, and our Lord Jeſus Chriſt, for my Soveraigne, his great Counſell, your Excellencies proſperous ſucceſſe in Gods way, encreaſe of grace here, and eter- all felicity hereafter; ſuch are the unceſſant requeſts of the poor * earthen veſſell, who is

* Text.

*My Lord,*

Your Excellencies moſt humble ſervant, and daily Remembrancer at Gods Throne,

*March* 4. 1642.

JOHN SHAW.

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To

# To the Christian Reader:

## ESPECIALLY,

## To my most tenderly affected flocke at *Rotheram* in the West-riding of the county of *YORK*.

*READER*,

IF you that know me wonder (as they of *Saul*, 1 Sam. 10. 11.) to see mee now abroad in these heavie and quarrelling times, wherein men turn Plow-shares into swords, Joel 3. 10. and when my poore Library and I are so far asunder,* who have in fair Halcyon dayes, and when I had much more leisure affected privacie: take my answer from the Prophet *Amos*, *chap.* 3. *v.* 8. The Lyon hath roared who will not fear, the Lord hath spoken who can but prophesie; the childe who had bin dumbe from his birth when he saw his father in danger of death, cryed aloud; how can I do lesse, when my Mother England lyes a gasping? we have hitherto lived under our own Vines and Fig-trees, which have bin neither barren nor unfruitfull, and have too much waxed fat and kicked; some conceive, that after three yeeres of famine, which God sent upon Canaan, for *Saul* slaying the Gibeonites, 2 *Sam.* 21. 1. God sent them one yeer of peace and plenty, which the Israelites being unthankfull for, and abusing to riot, that was the sin, that provoked God to leave their King to himself, and to Sathan, for a sore punishment to the people, 2 *Sam.* 24. 1. and no wonder, if the peoples abuse of mercies,

* *New quite plundered since this Sermon was Preached.*

2 *Chron.* 21.

cause a King to be left to himselfe, (an ill stomacke may make a good head ake, good eyes dimme) for (not onely they eye of body, but) the Kings error will prove the peoples punishment and misery, as in *Davids* errour, 70000. of the people dyed. So now God layes on us the sorest of his Arrowes, *Ezek.* 5. 16. 2 *Sam.* 14. *viz.* War, ill in it selfe, *Psal.* 87,63. ill in its attendants, pestilence, famine, *Deut.* 28.56. and scandall, especially civill, (or rather barbarons,) War, twixt Fathers and Sonnes, &c. *Jer.* 13.12, 13,14. its God red horse, *Revel.* 6.4. (as the * valley was called where the late bloudy Battell was fought, neere *Edge-hill*, on the same day *that the Rebellion of *Ireland* broke out, and the bloudy Battell was fought neere *Leipsick* in *Germany*, (as some observe,) God keep us from being such *Acheldima's*, such *Golgotha's*, as *Ireland*, as *Germany*,) and this to avenge the quarrell of his Covenant, *Lev.* 26.25. to teach our Inhabitants righteousnesse, *Isa.* 26.10. and to seeke God early, *Hos.* 5.15.

*Sam.* 12.22

* The valley of red Horse. *Octob.* 23.

But in especiall let me say a word to thee (beloved *Rotherham*,) heretofore poore and obscure, but the Sunne of Gods mercy breaking in upon thee, hath made thee famous; *Mr. Camhden* saith, that thou art well seated, but the iniquity of the times hath swallowed up thy Benefactors bounty; but the great Benefactor who to other places hath shewed mercies, hath to thee miracles, and I hope nor you nor I shall ever forget these *magnalia Dei*, (as the Israelites did *Psal.* 78.42.) untill our memories faile us as ill as *Messala Corvinus's* who forgot his owne name: many temporall mercies God hath surrounded thee withall, but this of late hath (as God speakes, *Jer.* 23.7,8.) overtopped the rest, thou mayest hereafter Chronicle the 22. of *January*, for another * *October* 26. or 5. * of *November*, with which late mercy let mee hereby acquaint others, that as I have often begged for thee prayers, so now praises.

* Fall of black Friers.

* Gunpowder Treasot.

On the two and twentieth of *January*, being the Lords day, the people being at Church (the poore Towne of *Rotherham* having neither Walls, Bulwarks, Garrison, Fortification, Watch, &c.) betwixt ten and eleven of clock, about the middle of the Sermon, suddenly came, betwixt six and seven hundred Cavalleers, with Muskets, Dragoones, &c. (who had beene billetted at *Pontefract*, and especially at *Doncaster*, (and that (as after appeared,) by the

[illegible]licitation of some wicked Malignants in the Towne, who had [illegible]formed them that there was no strength nor powder in the [illegible]owne,) but being through Gods mercy discerned, ere they got [illegible] the Townes end, and with the rumour of it the people in the [illegible]hurch much affrighted, (so as a Corps * lay a long time unburi[illegible]) about 24. or 25. men got Muskets, and without Order, Rank, File, or almost any skill, (save onely that God taught their hands to war and their fingers to fight, (these few boldly and couragiously resisted all that great Company a full houre and halfe, so that bullets flew exceeding sharply and thicke in the streets, and in the end (though scarce any powder left,) slew and wounded many, and drove the rest away. *Yorkeshire* hath found many experiments of such mercies, witnesse *Leedes*, *Selby*, *Bradford*, *Hull*, *Hessam-Moore*, &c. Like as when *Judg.* 4. that great Army and 900. chariots of Iron with the Lord Generall *Sisera* himselfe were delivered into the hands of two weake women, *Deborah* and *Jael*, or of that *Judg.* 7. 8, 12. where an innumerable company were discomfited with *Gideons* 300 Lamps and Pitchers: But it is usuall with the Lord. *Jericho's* walls fell downe without any warlike instrument, *Josh.* 6. 20. God cast stones from heaven upon the Enemies, *Josh.* 10. 11. Caused stars to fight from heaven, *Judg.* 5. Angels, Thunder, Raine, Hailstones, 1 *Sam.* 7. 10. put an Army to flight at the sight of two men, 1 *Sam.* 15. 13. affrighted Enemies when none appeared against them, 2 *Sam.* 5. 24. 2 *King.* 7. 6. destroying them by their owne fancy, 2 *King.* 3. 23. 24. setting Enemies one against another, *Judg.* 7. 22. 2 *Chron.* 20. 22. dicomfiting them by Frogs, Flies, Lice. Wee find *Num.* 31. that 12000. Israelites fought against five Kings and their Armies, *ver.* 8. an innumerable company conquered them, tooke of prey, 675000. sheepe, 72000. beeves, 61000. Asses, and abundance of prisoners, *ver.* 32, 33, 34, 35. and yet (which was the great wonder) lost not one man at all; 'tis true, *Rotherham* had but a few men, but as *Antigonus* said to his Souldiers (who did complaine for want of men,) how many doe you account me for? So if God be for us it is enough, *Rom.* 8. 31. then are we more for number, 2 *King.* 6. 16. 2 *Chron.* 32. 7. and stronger for power then the Enemy can be, 2 *Chron.* 32. 8. *Act.* 5. 19.

When your Enemies came out against y[illegible]

* Leo Rigg.

of *Pharaoh*, *Exod.* 15. 9. *I will pursue, I will overtake, I will divide the spoile, I will be satisfied upon them, I will draw my sword, mine hand shall destroy them*; did not God turn the wind, and blow against them, *v.* 10. and may not wee all sing *Moses* song, *Who is like unto thee O Lord among the gods*, as it is *v.* 11. But ah dear ſoules! what hath been done to the Lord for all this? (as the King ſaid concerning *Mordecai*, *Est.* 6. 3. *God indeed made a hedge about us, fenced and dreſſed us, but did we not bring forth wilde Grapes?* *Isa.* 5. and therefore how did God make a ſad breach upon us on Thurſday, *May* 4. 1643.

For whereas when we had no workes, ſcarce any ſouldiers, *Jan.* 22. you ſaw many of the enemy, & beat the reſt back with ſhame, *May* 4. Now having ſtrong workes, gallant Captaines, and ſtout ſouldiers, yet our ſinnes, diſtractions, and wants within, compelled us to yeeld to an inſulting and promiſe-breaking Army without, who promiſed us our lives, liberties, eſtates, &c. under their hands: and then fined, impriſoned, plundered, baniſhed, and moſt cruelly uſed divers of us, yea ſcattered us aſunder into corners, ſo as wee durſt ſcarce ſee one another ſince, *Act.* 8. 1. But firſt let us with *Job* through all the plundering enemies, ſee the hand of our God, lay our hand upon our mouths with *David*, *Pſal.* 39. and ſay with *Ezra*, *Chap.* 9. 13, 14. *thou our God haſt puniſhed us leſſe then our iniquities deſerve.*

*Eſpecially Th. Sl. N. Ejq. L. Coll. W. S. Maj. W. F. Capt. H. W. Capt. G. W. Jo. S. Paſtor, Ja. An. &c. Mr. K. Mr. G.*

Secondly, let us not be caſt down nor diſmayed, God will carry on his great work, which he hath to do upon Mount-Zion, and in Jeruſalem, and then his and his Churches enemies ſhall down, *Isa.* 10. 12, 25. yea all ſuch as clap their hands, or cry aha at the Churches miſery, *Ezek.* 25. 3, 6.

Thirdly, ſpread poor *Englands* caſe (as ſomtimes *Hezekiah* did the Letter) before the Lord, let not the Angell of the Covenant goe (*Gen.* 32. 26.) till he be at peace with our poor ſick Mother, and (not a politique Kingdom-deſtroying peace, as *Dan.* 8. 25. but) a holy and happy Peace be ſetled among our ſelves; or if that *Robert Groſthead* that great Biſhop of *Lincoln* muſt needs be a Prophet, who a little before his death (having ſeen much of the abomination of Poperie) propheſied in the dayes of *H.* 3. *nunquam liberabitur Eccleſia ab Egyptiaca ſervitute niſi in ore gladii cruentandi*, oh then hold up your hands upon the Mount, *Exod.* 17. 11, 12. untill the Iriſh, Popiſh, Amalekites be ſubdued.

Fourthly,

Fourthly, let us humble our selves for all our sinnes, that stop and hinder Reformation; that furnish the enemy, and wound the Church, 2 *Chron.* 20.33 *Deut.* 8.15,16. *Lev.* 26.41,42. yea, and bee humbled from our sins, God will not have Satan cast out Satan, &c. Fifthly, Pray for, cry, beg our King at the hands of God, that they who hear us may say, *impossibile est filium tantarum lacrymarum perire*, that if any do wickedly traduce us as no friends to the King, we may cordially and comfortably with the two Tribes and a half make our appeal to the All-seeing Searcher of hearts, in the words that (as common fame reports, and their prisoners taken related) the enemies Chaplaine tooke for his Text on Hessam-Moore, on Tuesday, *July* 2. 1644. (immediatly before that most memorable battell, where God was so seen in the Mount) encouraging them to fight, *Joshua* 22. 22. [*The Lord God of gods, the Lord God of gods he knoweth, and Israell shall know, if it be in Rebellion, or if in transgression against the Lord, save us not this day,*] wee dare appeale to the most high, that wee heartily wish K. *CHARLES* may conquer with such a Conquest, as was mentioned in a paper set upon *Bow-dom* Barre in *York* City, as King *James* rode under it, when hee first came from *Scotland*, and entred that ancient City [*Suavissima vox Dei, vox populi.*]

Sixthly, let us keep our godly Vowes, and lawfull Protestations we have made with God, that is the way to roote out all Rebels out of these Kingdomes, *Ezek.* 20.37,38. [*then will I purge out from among you the Rebels.*] This is the way to remove Gods heavie wrath from our Land, 2 *Chron.* 29.10.

Seventhly, go we our way and sin no more; remember wee, and tell unto our children, what God did for us, *Jan.* 22. 1642. what God did to us, *May* 4. 1643. how God threatned us, *Sept.* 11. 1642. what a heavie Sabbath wee then kept: how God terrified us on Thursday, *Januar.* 19. 1642. let us now turne from our evill wayes, 2 *Chron.* 7.14. so may our Land yet be healed, and Jerusalems Wall be built up in the middest of these troublous times. *Dan.* 9.25 God is now in lifting out the Bran of the Kingdome, *Amos* 9.9. washing away of spots, and purging away our drosse, *Mal.* 3.2,3. and will either cure or kill us, purge us or burne us, *Ezek.* 24. hold out Faith and patience, (as the Martyr said) Antichrist is falling, hee that shall come, will come, and will not tary.

And now to your blessed Doves that flock to peck up the
of Gods word, doe I bequeath these few Notes. 1. our
and tender affection to you all (and my Neighbour native So
and I desire heartily that by the common enemy we may reap
good, that we may all more firmely and cordially be knit toge
in the best bond of love. 2. That you may have these things in
membrance when I am gone, I would leave this pledge with you.
3. Not knowing how soon I must put off my Tabernacle (the circle
of my yeers having run 34 times about,) I would do all the good
I can. 4. To Cronicle this mercy to posterity. Let me (to conclude,
for my affection stayes me long) entreat you, First, to set a speciall
watch against all Malignants in thy heart, towne, or abroad. Se-
condly, prepare Oyle ready, and a good Foundation against the
worst times. Thirdly, do all from God, and for God. Fourthly, to
the Martyrs, pray, pray, pray; adde praise, praise, praise, and work,
work, work, and whosoever reades these lines, afford a prayer,
for

*The least of Gods mercies,*

JOHN SHAW.

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TWO

# LEVITICUS

Leviticus 14. v. 4, 5, 6, 7, 8.

*Then shall the Priest command to take for him that is to be cleansed, two birds alive, and cleane, and Cedar wood, and scarlet, and hyssope.* 5. *And the Priest shall command that one of the birds be killed in an earthen vessell, over running water.* 6. *As for the living bird hee shall take it, and the Cedar wood, and the skarlet, and the hyssop, and shall dip them, and the living bird, in the blood of the bird that was killed over the running water.* 7. *And hee shall sprinkle upon him that is to be cleansed from his leprosie seven times, &c.*

His Booke of *Leviticus* is *Moses* Gospell, or the Gospell vailed; and what that princely Preacher, *Count Ashley*, said of the whole Scripture, (that it is nothing else but the swadling clothes of the childe *Jesus*,) is most true of this Ceremoniall Law, *Heb.* 10. 1. All these Sacrifices in this Ceremoniall Law, of Beeves, Sheep Goats, and Lambs, &c. did with *John Baptist* point out and say, *Behold the Lambe of God that takes away the sinnes of the world*; God intending by all these Ceremonially, holy Persons, holy places, holy times, holy things, to teach us that as well the Fathers under the Law, as we under the Gospell, could be saved by no other, but that holy thing which was borne of a Virgin, and called the Son of God, *Col.* 2. 17. And all those legall pollutions and defilements by issues, touches, leprosies, &c. did nothing else but shadow out that most horrid *John* 1. 29.

horrid filth, and grand abominable pollution of sin, which
no way else be washed away, but by the sprinkling of Ch
bloud upon our consciences, *Heb.* 9. 13, 14. till we wash in this
dan, *Zach.* 13. 1, 2. God gave the morall Law which concerned
men, upon a mountaine, *Horeb*, (or as it was after upon occasio
of the Bushes burning, *Exod.* 2. called *Sinai*,) to set out the stabil
ty and firmnesse of it, which should last till Christs second coming
to dissolve the mountaines; but hee gave the Ceremoniall Law
(which concerned the Jewes, and was (as the Greek Etymologi
of the word notes, *eis kairon monon*, to last but for a tim
onely,) in a tent or flitting Tabernacle to *Moses*, noting the mu
bility of it, that it should last no longer then the things of the ta
bernacle, *i.e.* Christs first comming, who was the substance & fulfil
ling of it, as *St. Ambrose* well; "the shadow of Christ was in the
"Law, his image in the Gospell, his fulnesse in Heaven.

Now in this Ceremoniall Law (which directed the Jew in the
duties of the first Table of the morall Law towards God; as th
Judiciall Law did, in the duties of the second Table, toward
men.) There are divers kinds of Legall pollutions mentioned
one outward, by touching any uncleane creature, &c. *Levit.* 11.
nother inward, by issues from within the bodies of men and wo
men, *Lev.* 12. A third, (and worst of all,) both inward and outward
*Lev.* 13. & 14. here in Text, and that is Leprosie.

In the words observe, First, the uncleanesse or defilement h
mentioned, for the kind of it, what it was, *viz.* Lepro[illegible] the wo
of all legall pollutions, most loathsome in it selfe, m[illegible] infe
to the party, most infectious to others.

Secondly, the materials appointed for the cleansing this Lep
and they are five, first, one bird that must be taken and killed o
an earthen vessell full of fresh spring running water. Secondly,
nother bird of the same kind as like as may be (both clean) whi
must not be killed. Thirdly, Cedar-wood. Fourthly, Hyssop.
Fifthly, Skarlet, (or as it is, *Heb.* 9. 19. Skarlet wool.

Thirdly, the preparation of these for, and application of the
to the Leper, *viz.* First the Priest must take the five bird, Ceda
Skarlet, and Hyssop in his hand, and dip them all in the bloud o
the slaine bird mingled with the water in the earthen vessell. Se
condly, he must besprinkle the Leper that is to be cleansed, seve
time

(some conceive the Cedar wood to be the handle, the hyſſop the ſprinkler, and Skarlet the tye of them together, with which the Prieſt ſprinkled the water and bloud upon the Leper?) and let the live-bird looſe into the field.

Fourthly, the demeanor and carriage of the party himſelf thus cleanſed; *viz.* he muſt ſhave off his haire, waſh his fleſh and his cloathes, and bring his treſpaſſe Offering, &c. Now if any of you that hears and reads this Text, ſhould whiſper his neighbour in the eare, and ſay as ſometimes *Philip* did to the Ethiopian Eunuch, *Act.* 8.30. Underſtandeſt thou what thou readeſt? Perhaps he would returne you that anſwer which the Eunuch did to *Philip*, *ver.* 31. How can I except ſome man ſhould guide me. Let me intreate you therefore who are the ſtronger ſheep of Chriſts flock, to ſtay a while, till I for the uſe of the weaker flocke unroll this ſtone, and drive the tender lambs ſoftly; and that I may be a pillar of fire (as was ſaid of *Baſil*,) to lead you in this Wilderneſſe, a ſtar to leade you to Chriſt in the Text; the bleſſing of him that appeared in the Buſh, who onely was found worthy to open the Seales, proſper our journey amongſt you this day. And firſt of the firſt, the pollution or defilement of Leproſie; a diſeaſe (as I ſaid) of all others moſt filthy. The Hebrews call it by a name that ſignifies a ſmetting piercing ſore, The Syriack and the Greek, Scabbednesſe, Scurfe or Scales: The Caldee, ſhutting out, or Seclusion: All ſhewing that it was a diſeaſe in it ſelfe moſt ſcurvy and loathſome; to the party moſt painfull and piercing, to others moſt infectious, ſo that the Lepers were ſecluded and ſhut out, both from the congregation of God, and the ſociety and camp of men during their Leproſie: yea, though Kings, as *Azariah* (or *Uzziah*,) 2 *Chron.* 26.21. 2 *Kin.* 15.5. though great perſons as *Miriam*, *Num.* 12.14 Lepers were therefore without the City alone by themſelves, 2 *King.* 7.3. *Mat.* 8.1. *Luke* 17.11. ſo God commanded, *Num.* 5.2,3. that they might not defile the Camp or Church, God doth hereby ſet out, and by theſe ſenſible objects would lead the Jew as by the noſe, and would have both Jewes and Gentiles hereby to diſcerne and loath, that exceeding filth and loathſomneſſe of ſin: as if he had ſaid, You are very ſenſible, and afraid of exceeding pained, with and weary of the diſeaſe and defilemen, of Leproſie; O learn to hate and abhor ſin which is typed heret

*Gen.* 33.14.

*Rev.* 5.5.

by, and is far more loathsome, as the substance goes beyond the shadow, the body, the picture. Now that God did intend hereby to set out the filth of sin, appeares, First, because that this disease was more common in the Land of *Canaan*, (to which people these Types and Ceremonies were given) then in any other part of the world, nay the Jewes say, that some kinds of it were miraculous, and among no people but them, as Leprosie in walls, and garments, &c. And as many thinke most raging and common in Christs time, that so Christ so commonly curing this disease, the Jewes might learne that this was the *Messiah*, *Mat.* 8.3,4,16,17, & 11.3,4,5. *Mark* 1.41, 42. typed out in all their Leviticall shadowes, that came into the world to cleanse them from, and take away the Leprosie and filth of sin. Secondly, God sends them not to the bodily Physitian, to cure their disease, but to the Priest, a type of Our High Priest Jesus Christ. Thirdly, the materialls appointed for the cleansing of the Leper, have no intrinsicall vertue, or medicinable quality to cure the body, but (as we shall even now heare) typifie out Christ and his benefits, that takes away the sin of the soule. Fourthly, the Apostle intimates this to be the true meaning, *Heb.* 9.13,14,19,22. and *Chap.* 12.24. & *Chap.* 10.1,4,14. when God would set out the baseneſſe of wicked men, he cals them Wolves, Lions, Bears, Foxes, Spiders, Cocatrises, Smoak, Dung, *Isa.* 11.6,7,8. & 59.5,6 *Cant.* 2.15. Chaffe, *Psal.* 1.4. 1 *Kin.* 14.10. When God sets out the pretiousneſſe of his people, he cals them, Love, Doves, Jewels, &c. *Cant.* 2. *Mat.* 3, &c. So when he would set out the exceeding filth of sin, hee shadowes it out by Leprosie, Uncleanneſſe, &c.

Secondly, For the five materials appointed for the cleansing; *viz.* two Birds, Scarlet, Cedar, and Hyssop; some have thought the two Birds to have beene sparrowes, and so reade the words; others (as far as I now remember, having now neither Books nor papers to consult with) think they were no tame or house-birds, because one of them must flie away into the field, so as in likelihood to returne no more, (as the scape-goat also) the more fitly to resemble Christ who carries away our sins, not return to destroy us. I conceive then, the two Birds did typifie Jesus Christ, two natures, the dying Bird set out his humanity, according to which, he died, shed his bloud, and lay in the grave: The live-bird, set out his

Divinity,

[illegible]ity, by the power whereof he rose againe, flew away to heaven and carried away our sins; thus *Peter* expounds it, 1 *Pet.*3.18. being put to death in the flesh, but quickned by the Spirit; thus *Paul*, 2 *Cor.*13.4. He was crucified through weaknesse, yet he lives by the power of God, so *Rom.*4.25. And because no one Bird could both die and live againe, therefore here are two birds mentioned (as two Goats, *Lev.*16.7,10. to shadow out, both Christs shedding of his bloud for the remission of our sins, *Heb.*9.22. and his bearing away our griefes, and carrying our sorrowes, *Isa.*53.4. *Mat.* 8.17. Now as these must be two little Birds both of a kind, so must they be both clean, *ver.*4. So was Christ as God, and as man, every way holy and unspotted. That Christ was God, see the testimony of Scripture, *Phil.* 2.6. 1 *John* 3.7. the testimony of the Devill, *Mark* 1.24. Christs very enemies, *Mat.*27.54. Christs very workes, raising dead, curing all diseases, turning water into wine; multiplying loaves, all kindes of miracles; and (like the live-bird in my Text,) his raising himself from the dead, and flying away to heaven. That Christ was man also, witnesse his Birth, Life, and (like the dying bird in my Text) his death and shedding his bloud. The other three materialls, *viz.* Cedar, Scarlet, and Hyssop, (as I conceive) set out the severall graces and vertues in this pretious Redeemer. The Cedar that rots not (yea the pitch that runs out (as naturalists affirme) keepes dead bodies from rotting) shewes Christs innocency, free from all corruption; The red Scarlet of a perfect dye, notes Christs fervent love to his Church. The savory Hyssop sets out Christs savory obedience, pleasing to the Father. Now Christs innocency is proclaimed, not only by God, by Prophets, Apostles, his own actions; but even by the Devill, by *Pilate* and his Wife, and *Iudas*, see *Marke* 1.24 *Mat.*27.4,19,--24, *Mat.*3.17 *Luke* 2. &c. Behold the uncorrupted Cedar.

Christs fervent love to his Church appeares, in that for his peoples sake, he being God became man (which is infinite more then for great *Nebuchadnezzar* to become a beast,) nay, not onely man, but poore man; nay, scorned and abused by the worst and basest of men, yea, by Devills who had power to tempt, yea, to carry his body (as I may say) from post to pillar; yea, that hee should doe all this and shed his bloud (like a Scarlet threed) for poore

 worthlesse

worthlesse creatures dust and ashes, yea, sinfull dust, yea strangers (a little courtesie to a stranger is much) *Ephes.* 2.12. Yea, enemies, (now as *Saul* said, a man would scarce spare his enemy; how few keep, how few dye for his enemie? yea, dead enemies, *Ephes.* 2.1, 5. especially considering that he knew how ill wee deserved this, how little many would profit by it, how much contemne, how ill requite it; adde to all this how voluntary and free, (no way compelled) all this was, *John* 10.17,18. So as though hee knew he should die at Jerusalem, yet hee would goe thither; though hee knew and foretold that *Judas* would betray him, yet hee meetes him; when *Peter* advised him to save himselfe, he rebukes *Peter*; and when they asked him if he was the Christ, he denyed not, but witnessed a good confession; was there ever love like this love? who heares this, but will breake out and say; his mercy, his mercy endures for ever; behold his free scarlet love. Againe Christs savoury obedience hee expressed, in that hee observed the whole Law, fulfilled all righteousnesse, *Mat.* 3.15. Kept the Ceremoniall Law, was circumcised the eight day, and offered for his offering according to the Ceremoniall Law. Hee kept the Judiciall Law, in being subject and obedient to their Magistrates Lawes. Kept the Morall Law every point of it, in both Tables, for the Object: with his whole man, heart, tongue, and life, for the Subject: and all his life, for continuance: yea, denyed himselfe, and performed the most difficult points, Behold Christs savoury Obedience! *Psal* 51.7,9.

The third part is the preparation of these Materials for, and application of these to the Leper, The dying bird, noting Christs humanity, must be killed over an earthen vessell full of running water, so that the bloud of the slaine bird must fall into, and be mingled with the water in the vessell: This water and bloud typified that which Saint *John* expresseth to have beene fulfilled, when water and bloud came out of Christs side, *John* 19.34. Noting our justification by his bloud, our sanctification by the water, 1 *John* 5.6. It must be running water from a fountaine, not pond or puddle water that dries up in summer, but a fountaine of mercy in Christ that flows continually for the Churches use, *Zac.* 13.1. *Heb.* 9.14. The earthen vessels are the Ministers of the Gospell (so Saint *Paul* expounds it, 2 *Cor.* 4.7.) though poore men like your-

selves,

...we hold out to you most pretious treasure, even the ...rits of Christ for the justification and Sanctification of his ...nch. Its Gods way that Christ should be revealed to us by ...e earthen vessells, and not by Angels. God sent not the An-...ll to teach the Eunuch, but the Angell was sent to the earthen ...ssell, *Philip*, that he might hold out the water and bloud to the ...thiopian, *Act.* 8.26,35. If a Devill should come with a fire-brand ...t of hell, it would not doe us so much good, as the teaching by ...rthen vessels. *Dives* in his humane invention thought the for-...r way the better, *Luke* 16.27,30. that if one come from Heaven ...ey would repent, but God that appoints the end, and gives the ...essing, must onely appoint the meanes, *Luke* 16.29,31, which is ...ot to speak to us by himselfe, *Deut.* 5.25.---28. nor Angell, nor ...Divell, but to hold out Christ with all his benefits to us, in, and ...by earthen vessels: take heed how you despise our Ministery, our ...Prophesying, 1 *Thes.* 5.19,20. because though we are poore Vessels, ...yet we hold out Pretious treasure; look not upon our out-side on-...ly as they on Christ, Is not this the Carpenter? are not his kinred ...here with us, *Marke* 6.2,3. for he that despiseth our Ministery, de-...spiseth not man but the Ordinance of God, *Thes.* 4.8 and 5.13. for ...in so doing, you contemn this pretious water, and bloud, and put ...away eternall life, *Act.* 13.46.

The living Bird must be dipt in the bloud of the dead Bird, ere the Leper be sprinkled; noting to us, that hee that must save us from sin, must not onely bee God, nor onely man, but both joyned together, God and Man, for our redemption, 1 *Tim.* 2.5. Man to suffer death, (for God could not dye) God to conquer death, (for mere man could not,) Man; because man had sinned God: because God was offended, &c. yet as the corner-stone, hee might reconcile together in one both God and Man, *Phil* 2.6,7,8. *Ephes.* 2.16.

Yet all this will not do the Leper any good except it be sprinkled upon, applyed to him (to *v.7* the Priest must besprinkle the Leper seven times,) shadowing hereby, both to Jew and Gentile, that Christs comming from Heaven, shedding his bloud, rising againe, and flying away to Heaven will not cleanse any soule, not cure any Leper (though in it self a sufficient Plaister) except we be sprinkled with it, except it be applyed to us.

Yourthly, but when a poor leprous sinner is once cleansed, con-

verted, called, justified, &c. when he is thus bespotted with Christs merits, may hee now live as he list? no, see the fourth part of the Text, *viz.* the cleansed Lepers conversation; he must shave off his experements, all his hair, of head, beard, &c. wash his flesh and cloths, offer sacrifice, &c. *v.* 8, 9, 10. he must still be pumping out corruption, fighting daily, 1 *Tim.* 1. 19. mortifie the deeds of the flesh, *Rom.* 8. 13. be daily cleansing himself from all pollution both of flesh and spirit, 2 *Cor.* 7. 1. and shave off that superfluity of naughtinesse, and wash away that filthinesse that stickes close to the best, *James* 1. 21. If any poor captive soul marry with the God of Israel, Jesus Christ, there must be pairing of nails, and shaving of haire; as the captive Maid did, that married a man of Israel, *Deut.* 21. 12. and be daily sacrificing and sowing to the spirit, *Gal.* 6. 7.

Having now somewhat opened these four precious streams, that water this garden of God; *Gen.* 2. 10. let me, like a man that hath run up a great hill, and thereby himself out of breath, look down a little upon the Text, and draw from every part one observation, like so many buckets full of these cleer streams, to water the lambs of Christ.

1 *Obser.* 1. And first from the pollution or defilements, observe; that sinne is a most filthy loathsome evill: the ceremoniall type or shadow is gone, but the substance or thing signified therby (*viz.* the filthinesse of sinne) that still concernes both Jew and Gentile; the Jewish shell is broke, but the kernall hath a lasting morality: yet as all the types of Christ came far short of Christ the Antitype, so all these pollutions come far short of the filth of sinne, which they signified.

Those sinnes which men count but jests or toyes, how basely doth the Scripture style them? *i. e.* Covetousnesse which men call good husbandry, the Scripture calls filthy lucre, *Tit.* 1. 7. wanton talk which men call mirth and jesting, the Scripture calls filthy communication, *Coll.* 3. 8. filthinesse and fooliish talking, *Ephes.* 5. 4. yea the filthinesse of the Daughter of Sion, *Isa* 4. 4. abomination, *Lev.* 18. 22. pollutions of the world, 2 *Pet.* 2. 22.

See what the Scripture compares it to; to the vomit of dogs, to wallowing in the mire, &c. 2 *Pet.* 2. 22. nay, sinne is far worse then all mire, and dirt; for 1 that can but defile the body, the cask, the shell; but sinne defiles the spirituall, invisible, and immortall pre-

tious

soul which is a spirit. 2. All the dirt in the world cannot ...e a man one jot more ugly or loathsome in Gods eyes. 3. It ...not shut a man out of heaven; or shut him in the everlasting ...boiles within the bars of Hell, *Job.* 17. 16. but sinne can doe all ...: see how God esteemes of it? surely as an abominable thing, ...l. 14. 1. hates it perfectly, *Psal.* 5. 5. and 45. 7. *Revel.* 2. 6. See what ...od men (so far as they are renewed) think of it. Surely its a very ...ath to them, *Rom.* 7. 24. *who shall deliver me from the body of this ...ath*, *Ephes.* 2. 12. 1 *Tim.* 5. 6. 1 *John* 3. 14. they esteeme of it as ...darkneſſe, *Rom.* 13. 12. *Eph.* 5. 11. 1 *Thes.* 5. 4. much worſe then that ...ninth plague of Egypt, *Exod* 10. 21, 22. there through the want of ...Sun, Moon, and Star-light from above, and fire and candle-light ...from below, *Wisd.* 17. 5, 17. both naturall & artificiall, and through ...the condenſating of the foggy Aire, it was ſo darke, that no man ...had any mind to riſe from his ſeat (not that the Aire was ſo thick ...they coald not riſe, *Exod.* 10. 23. for then would it have hindred ...their breathing) for three dayes together; which cauſed Famine, ...and being terrified with their owne conſciences, *Wisd.* 17. 14, 15. ...and evill ſpirits vexing them that while, *Pſal.* 78. *v.* 49. it was indeed ...a very ſore plague; oh but ſinne is worſe, chaining the ſoule to the ...Divell, ſtarving and famiſhing it, and that not for three dayes, but ...for many yeeres, yea oft-times to all eternity, where not onely ...conſcience and evill ſpirits vexe, but rend and tear for ever.

Sinne is worſe then the moſt ſtinging croſſes, they are of Gods ...making and ſending, *Amos* 3. 6. they are onely oppoſite to my par-...ticular good, *bonum mei*; but ſinne is oppoſite to that univerſall ...good *bonum Dei*; ſinne is worſe then the Divell, for it cauſed him ...to be ſo ill as he is; that which differenceth the loweſt Divell from ...the higheſt Angell is ſinne, take that away, and hee is a glorious ...Angell again; yet all the water at *Noahs* floud, and all the fire at ...the day of judgement cannot do it. Sinne is worſe then Hell, for ...Hell is of Gods making, as a priſon to the contemners of his ...great mercy, and his dear Son; Sinne, not ſo.

*Reaſ.* 1. And no wonder, for 1. ſinne comes from a filthy Foun-...tain, that ſinking Sodome of mans deceitfull heart, *Mat.* 15. *Jam.* ...1. 15. In the Angels, and Adam (at the firſt) there was no ſinne, they ...were juſtified by inherent righteouſneſſe, but now, &c.

*Reaſ.* 2.

*Reas.* 2. It hath a filthy father and furtherer, the Divell, 1 *John* 8. *John* 8. 44.

*Reas.* 3. It leades to a filthy end, and company Divells in Hell.

*Reas.* 4. It hath filthy effects, it defiled heavenly Angels, and holy Adam; of great Kings it made poor base slaves, much worse then for the highest *Nebuchadnezzar*, to become a beast, it defiles men and women, many by Creation, and (to look upon) most pretty, fine, sweet, amiable, and comely men and women, yet of this filthinesse of sinne become most ugly and loathsome creatures, yea such as the Scriptures calls vipers, *Mat.* 3. 7. Scorpions, *Ezek.* 2. 6. Spiders and Cocatries, *Isa* 59. 5. Wolves, Beares, Lyons, Leopards, *Isa.* 11. Thornes, Briars, Brambles, Thistles, *Isa* 10. 17, *Ezek.* 28. 6. *Jude* 9. 14. *Mat.* 7. 6. yea Divels, *John* 6. 70. what a wofull thing would it be if any of you had a child, having a head like a Beare, feet like a dog, &c. oh its far better to be a Beast, then to bee like a Beast, by living in beastly filthy sinnes: when a Beast dyes it ends, but when a wicked man dyes, he begins his everlasting misery.

*Luther* in his notes on the fourth Commandement, tells a remarkeable Story, *viz.* that two great Cardinalls riding together to the Counsell of *Constance*; in their Journey, they espyed a Shepheard in the fields, exceedingly mourning; one of them moved with pitty to him, rides to him, askes him why he wept? the Shepheard being much urged tells him, I looking upon this Toad, considered that I had never praised God as I ought, for making me such an excellent creature as man, reasonable and comely, and not such a deformed Toad as this, seeing both were made of the dust: how glad and thankfull was this poore shepheard, that God made him a man and not a toade (the head and not the tayle of the creation) and sure so it is a very great mercy, wee doe not blesse God enough for these common favours: when *Pharoah* the greatest King then alive, that wee reade of) had been seven dayes without water, and three dayes without light (the want of which were the first and ninth of Egypts great plagues, and we reade expresly that any other of the tenne plagues lasted but one day, *Pharoah* was then able to prize common mercies at a high rate, but yet it is much better for one to have beene a Toade (or any other base creature) then to bee a man with an eternall and re-

...ble soule, if the Leprosie dwelt in his inward parts, yea if a man going up and downe the streete, having frogs or serpents in his belly, it would be thought a wofull and lamentable sight: oh how much more to be full of unrighteousnesse and noysome reigning lusts, *Rom.* 1.29. & 3.13.—19. it is sin alone that defiles man, and every part of man: *Rom.* 3.13.—19. *Mat.* 15.19,20. defiles his chiefe part, his heart, *Jer.* 17.9. his words, *Mat.* 15.18. his actions, *Pro.* 15.8,9. both sacred, *Psa.* 21.27. *Psal.* 109.7. *Heb.* 4. 2 *Cor.* 11.27,29. his prayer, sacrifice, hearing, *Isa.* 1.16. and his civill actions, *Pro.* 21.4. the very plowing of the wicked, &c. yea, all, *Tit.* 1.15. as all that the Leper sate on, spit on, touched, &c. was defiled, *Lev.* 16.16. *Hag.* 2.13. yea, he that touched a Leper, &c. So sin defiles the very land, and place where it raignes, as Paradise, Sodome, &c. *Psal.* 107.34.

But I forget too much your important affaires, and pressing necessities this day, give me leave to coast upon an Use or two, and I will post to the next.

*Use* 1. This discovers the miserable estate of every one of us by nature, King and Subject, Lord and Lady, Magistrate, Minister, &c. we are all born Lepers, like the poore helplesse infant, polluted in its blood, *Ezek.* 16.6. there is no better amongst us. Men talke much (but its only a talke) of their good nature, there was never any such thing since the fall of *Adam*; and not only an atome of soot defiled, or here or there a spot, but from the head to the foot every part is full of this Leprosie, the whole man is naturally defiled; by the fall we lost Gods image, made backward to all good, prone to all ill, liable to condemnation, *Rom.* 5.12,16,18.

*Use* 2. This acquaints us newly, of that great need that every one hath to be converted, to help us against the leprosie of our first birth; grace is obtained by, and heaven entailed to, (not our first, but) second birth. This regenerating worke is first the greatest, secondly needfullest, thirdly happiest change in this world. First, greatest, to turne water into wine, was a great worke, *John* 2. (yet in time, water would have been wine, by the help of the vine, in the ordinary course of Providence:) had we a childe that wanted a hand, a leg, an eye, or had some limme extremely misshapen and disfigured, you would say, to any that should help you, you were bound to be his servant for ever, and proclaim it for a great worke

[illegible] to raise Lazarus from his foure dayes death, was yet [illegible] greater; but yet to turne a Lion into a Kid, a Wolfe into a Lamb, Isa. 11. is the greatest worke of all. When Jacob gave to Benjamin his coat of Armes, Gen. 49.27. he tells him that he should ravine as a Wolfe, &c. now if ever there was Wolfe of the tribe of Benjamin, it was Saul, when others did mischiefe against the Saints, he consented to it, Act. 7.58. & 8.1. Nay, himselfe was bloudy and cruell minded against any that called upon Jesus Christ, or went that way, Act. 26.11. Yea, thirdly, he sought for commission and power to execute his mischiefe like a Catch-poll, Act. 9.1. Fourthly, hee tooke much paines, rid a journey, (and got others with him) from Jerusalem in the tribe of Benjamin to Damascus in Syria. Act. 9.2. & 22.5. Fifthly, when hee caught them, hee beat them cruelly, Act. 26.10. & 22.19. Sixthly, many he killed, Act. 22.4. and many he dragged and haled to prison, Act. 26.10. Seventhly, some he punished, and some he banished, made them flye to strange Countries, Act. 8.4. & 26.11. some way or other made havock of them, Act. 8.3. And eightly, which was worst of all, not content to plunder their estates, mischieve their bodies, but (with that monster of Millaine) endeavoured to undoe their soules, by making them blaspheme the Name of Jesus Christ, Act. 26.11. every way as much as in him lay, assayed to overthrow the Church of Christ, Act. 8.3. Gal. 1.13. And yet behold this raging and ravening Wolfe of Benjamin, become a Lambe, meeke and humble, Act. 9.4 5,6. changed, in name; secondly, in nature; thirdly, condition or estate; fourthly, in practise, oh what a great change! Christ puts this receiving of the Gospell among his great miracles, Mat. 11.5.

Secondly, a needfull change; we heare prophecy daily in the streets, Alas, great things lie at stake, Ireland is gasping, England is on the knee, and other Churches and Kingdomes much endangered; Oh but till this change be wrought on thy soule, there lyes more at stake every night thou goest to bed, or morning thou uprisest, then 100. Englands, Irelands, &c. were worth, even that immortall precious soule of thine. I heare men say sometimes, and rejoyce, oh such a Towne, or such a Castle was taken with the losse onely of ten, or twenty, or five and twenty men: Alas, (then thinke I) these ten or twenty men, had ten or twenty soules, and as soone as ever the poore vessell is cracked, the poore shell, broken

soule flies out to eternity; and if leprous soules not changed, not converted, undone eternally: our heavenly Father knowes that we need meat, drinke, &c. but much more need wee to have our leprous soules cleansed, because out eternall weale or woe depends theron.

Thirdly, happiest change; for now that day, is salvation come to thy house. First, thou mayest have comfort in every condition here, health, sicknesse, prosperity, adversity, &c. having interest in Christs benefits, priviledges, promises, intercession, &c. Secondly, freed from damnation, *Rom.* 8. 1, and right to eternall life hereafter, *John* 3. 36.

Nor will it serve to have a new tongue onely, as *Jehu* to talke well: or a new hand, as *Herod*, to reforme well in many things; or a new outside, as five foolish Virgins, to carry well in many things (was there ever any creature borne, having only a tongue, onely a hand, or outside; such would be a wofull birth) but seeing we are leprous from top to toe, we must become new creatures, sanctified throughout, 2 *Cor.* 5. 17. 1 *Thes.* 5. 23. 2 *Cor.* 7. 1. but I know to whom I speake, and therefore hasten.

*Vse* 3. Informes us, why it is so necessary to avoid euill company, why the Scripture so often beats on it in both the Testaments, *Prov.* 4. 14, 15, &c. *Psal.* 6. 8. & 119. 115. 2 *Tim.* 3. 5. *Ephes.* 5. 11. &c. Alas, because wicked men are Lepers, infectious, have the plague sore upon them (Lord have mercy upon us) 1 *King.* 8. 38. 2 *Chron.* 6. 29. and by reason of this leprosie raigning in them, they are loathsome to God, *Zach.* 11. 8. loathsome to good men, *Psal.* 15. 4. loathsome to all men, *Lam.* 1. 18. yea, to all creatures, *Rom.* 8. 21. and if ever God open their eyes will be loathsome to themselves, *Job* 42. 6. *Ezek.* 36. 31. If the plague rage in any Towne, you say to your children, families, &c. Oh looke to your selves, for the Lords sake come not there, take such and such antidotes; oh so saith *Peter*, as soone as ever he had won those three thousand, he presently prescribes to those new converts, *Act.* 2. 40. save your selves from this untoward generation: Lepers were shut out of the City, camp, and congregation, lest others should be infected by them, and were to give warning unto others, *Lev.* 13. 46. 2 *Chron.* 26. 21. 1 *King.* 15. 6. & 7. 3. *Numb.* 12. *Matth.* 8. 2, &c. to cry uncleane, uncleane, *Lev.* 13. 45.

Use 4. It next shewes us, that when Gods Ministers preach Gods judgments, and threatnings, speake plain and home; its not (as people conceive) any ill will or malice they bear to them, *Rev.* 11. 10. nor any losse they wish them, alas they wish no more losse then to part with their Leprosie, their plague soar; do you account parting with a Disease, a wound, cold water out of your shoes, a losse? and do you hate us, 1 *King.* 22. 8. and account us your Foes for this, *Gall.* 4. 16.

Use 5. Let every Evangelicall *Aaron* then know what is one great part of our Office, even to stand betwixt the living and the dead, to distinguish betwixt the pretious and the vile: one Office of the Priest was, to discover the Leprosie, and by marks and signes (such as God laid down to him) to shew who were clean, and who were unclean: there is as much difference 'twixt wicked and godly, as twixt blind and seeing, Leper and sound, dead and living, but seeing self-conceit in the understanding, self-will in the will, self-love in the affections, like Noahs three Sons have so planted and overspread the world, and the heart of man is so deceitfull, *Jer.* 17. 9. and many think that they be in the middest of Samaria when they be in Dothan, 2 *King.* 6. pure onely in their owne eyes, *Prov.* 30. 12. it concernes the watch-men to look carefully into the word, what markes God hath laid down there, that they may pronounce of the Leprosie accordingly, *Lev.* 13. look to that sure word of prophesie, that wee may in part doe that now, which our Master Christ when he comes with his fanne in his hand, *Luke* 3. will doe fully another day: and let the Church take care that such as are scandalous sinners may be removed for their Leprosie, out of the Tabernacles and Congregation, *Jer.* 15. 19. especially such as glory in their sinne, alas they glory in their Leprosie, in their Scabs, and scurvinesse, their Oaths, Drunkennesse, &c.

Use 6. Lastly, let, oh let me (before I descend this Mount) prevaile with some poor (hitherto bespotted) soul, to bee desirous, and use Gods meanes to bee rid and cleansed from his leprosie: (one would think the request reasonable) but how have those Circean cups befooled many?

*Quest.* What should I doe?

*Answ.* First, as the Leper did, hee felt the pain and loathsomenesse of his disease, was very sensible of it.

Secondly

Secondly, he did highly prize those that were found and clean;
Thirdly, he freely confessed his pollution, *Lev.* 13.45.
Fourthly, he rent his garments, and covered his lip, (signes of sorrow.)
Fifthly he cryed out for help, *Mat.* 8. 2. *Luke* 5.12.
Sixthly, do as *Naaman* did, 1. he hearkned to good and godly advise, though from a poore servant captive maid, 2 *King* 5.1. 2. Was at paine, took a long journey. 3. Was content to be at any cost, 2 *King.* 5.23. 4. Content to use means prescribed to wash in the River. *v.* 14. go thou and do likewise, wash in the Ocean of Gods mercy, in the Fountain of Christs merits in the tears of true Repentance; but my haste is legible to you, spare me a little patience for the second point, of which never Angell can say enough: and that is from the means or the five materials appointed for the Lepers cleansing, being the second part, observe that.

*Obser.* 2. That only way to cleanse a sinner from the woefull Leprosie of Sinne, is the merits and satisfaction of Christ, God and Man; Thus the two birds, the Cedar, Scarlet, and Hyssop, did typifie out Christs two natures in one person, and his merits, we have formerly cleared, and your businesse and mygtasse forbids me to repeat or enlarge: as there are three persons in one nature *viz.* the divine, so there are two natures in one person *viz.* the second person in the Trinity, like the living and the dying birds, and the Scarlet, Cedar, and Hyssop, of his fervent love, perfect obedience, and savory obedience, are fully expressed in his life, death, and intercession; whereby Christ satisfied Gods justice, for the ill we had deserved; fulfilled the whole Law, to obtain the good we had lost, intercedes in heaven still, to apply all this unto us, to provide mansions for us, &c.

This was typified by all those holy persons, holy places, holy times, holy things in old Testament. *Isaac* was the promised Seed in whom all the Nations of the world should be blessed, herein typifying Christ; so did *Joseph*, who was sent before to save his brethren *Joshua* brought Israell to the promised Land, so Christ, in the first *Adam* or mankind fell, and not in their individuall, so in the second *Adam* do they rise again, *Rom.* 5. Holy places, no Sacrifice accepted, but at Temple or Tabernacle, nor any duty but in

Christ Again, in the seaventh yeere of release, and yeer of *Jubilee*, were servants freed, debts released, lands restored; so ours only in & by Christ. Holy Ordinances; he is the true paschall Lambe, the only propritiatory sacrifice, the onely *Jacobs* staffe to leane on, and *Jacobs* ladder to ascend to heaven by; the true Brazen Serpent, *John* 3.14, &c.

*Reas.* 1. And no wonder, none else could, none else would, who or what else could satisfie the justice, or pacifie the wrath of an infinite God:

*Reas.* 2. What Corner-stone could else reconcile and joyn together God and Man?

*Reas.* 3. What hyssop or niter else could wash away the spots of the soul, and satisfie all the gaspes and chinkes of mans all-desiring heart? Or if, who would have been at that cost and paine to do it, but Christ alone; but the thing is so cleere, and the time so short, I need not, I may not here inlarge; take God upon his word for it, *Act.* 4.12. *Mat.* 1.21. *Act.* 10.43 *Isa* 53.4,5. &c.

But what if? what shall s make of all this, and that but briefly, in a word or two.

*Use* 1. Oh bloody Antichrist! that to warme his own Kitchin, burne mens soules, by selling supposed merits of faigned Saints, pickes at once both mens purses, and consciences; and by teaching men to rest on their own merits, deprives them of Christs; telling us, we can as truly and properly merit heaven as hell: So *Maldonat*; that we can condignly, not onely by reason of Gods Covenant, but by and of the work it self merit eternall life; so *Bellarmin.* Indeed selling of soules is one great part of his trade, *Rev.* 18. 13. and no wonder if he sell his own to boot: *Cornelius de lapide*, a late learned Jesuit and great Commentator, in his Commentary on the Numbers, saith; That his holy Father the Pope, *Pius Quintus*, was wont to say in his hearing, *When first I entred in to holy Orders, I conceived some possibility of my soules salvation; but being once a Cardinall I did much doubt it; and now being a Pope I utterly despaire*; these are the words of a Jesuit, and he saith, that the next following Pope did often say as much of himselfe; and no wonder. Wee often read in Scripture of three Superstitious Altars. 1. At *Damascus* where they worshipped false gods, 2 *King.* 10.10. 2. At *Bethell*, where

worshipped the true God in a wrong manner, 2 *King.* 23. 15, 23. at *Athens*, where worshipped neither, *Act.* 17. 23. or both together, as an ancient King of the East-Saxons in this Nation, after he was baptized, had yet in his Church one Altar for Christ, another for the Divell; so doe these shavelings joyn together for Christs merits, Saints merits, our merits altogether, and so rob Christ of his honour and right, dearly bought, as that Tyrant, *Maximinianus*, &c.

See what the Apostle saith, *Rom.* 11. 6. *if it be of grace, it is no more of workes, else were grace no more grace.* And we all cry with Martyr *Lambert*, none but Christ, none but Christ.

*Use* 2. Did Christ being God take our humane nature (both kinds were joyned together.) Let us men labour to partake of the Divine Nature, 2 *Pet.* 1. 4. divine graces, divine communicable properties, priviledges, &c.

*Use* 3. Did Christ deny himself, leave father and mother, and heaven, and glory for us: let us poor creatures (when God calls) leave father, mother (as St. *Hierome* somewhere) riches and pleasures, to serve and follow him.

*Use* 4. Did Christ shed his blood to free us from sinne; let us rather suffer our blood to be shed, then wilfully provoke him by wallowing in our sinnes; say not as that great (but wicked) noble man, being asked, whether hee liked better the pleasures of the wicked, or the piety of the godly, said *cum illis malim vivere cum istis mori*; I would rather live with the former, rather dye with the latter.

*Use* 5. Blesse God, yea let all within us blesse God, that hath provided so precious and costly a remedy, to cleanse us from our Leprosie: alas, what would all the riches and glory in the world do us good while we were all full of Leprosie? 2 *Kings* 5. 1. what would *Uzziah*, *Naaman*, *Miriam*, have given to be cured of bodily Leprosie? how much more should wee bee thankfull for curing Soules Leprosie, especially,

First, if you consider, 1. the greatnesse of the gift, God sent his Son, his only Son, his dearly beloved Son. *Cyprian* tells a story of one having three Sonnes, one must needs be banished: the eldest as his first born and Heire, he could not spare him; the youngest

was

was the mothers darling, young and tender; nee could have [illegible] him; well then, the middlemost must goe; but that was the [illegible] expresse image and picture of the father, and therefore hee would [illegible] rather dye then so part with any. But God sent his Son into [illegible] full naughty world, though he was the very Image of his Father, [illegible] these two clean Birds, to cleanse us: the true mother (though not [illegible] of the best) was loath to part with her child to be divided, 1 King. 3.26. but God for our sakes parted with his Son to be crucified.

Secondly, the freenesse of the gift; by us neither desired, nor deserved, *Eph.* 1.5. *Rom.* 5.8,10. *He loved us, because he loved us*, Deut. 7.7,8. *none other eye pityed us*, Ezek. 16.5.

Thirdly, the great cost it was to Christ, the great good to us: In Christ, there was great vailing, 1. of his glory, that the infinite God should become a poor Carpenters Son, *verbum infans*, *Phil.* 2. 6,7. 2. Vailing of his holinesse, that he should be called a Wine-bibber, Divell, &c. and be in the similitude of sinfull flesh, 1 *Pet.* 1. 19. 3. Vailing of his happinesse, hee deserved the first moment of his incarnation to have been in glory; but behold, from whence he came, from his Father, Heaven, Glory. 2. Whither hee came, among wicked men (or rather feinds.) 3. How used of all persons, Jewes and Gentiles: nay, because the Jewes by their Law could not give above forty stripes, therefore did they deliver him to the Gentiles, who lashed him so long, that it was more like plowing then whipping; *The Plowers plowed upon my backe*, &c. *Psal.* 129.3. againe, in every part, from head to foot, in all his time, from the cradle to the crosse, &c.

Again, consider what good this is to us; 1. hereby our nature is dignified, being in Christs person so highly advanced; All the Jewes rejoyced, because *Ester* one of their lineage was advanced; as a silver Ring, by having a precious pearle in it; as a man may take possession of 1000 l. land a yeer, by one clod of the same earth, so hath Christ taken possession of heaven for us in our nature; when King *James* was made free of the Company of *Clothworkers*, Prince *Henry* of the *Marchant-Taylors*, they dignified the Companies. So here, 2. Sanctifies our nature, as a cleere streame running through a filthy puddle.

And seeing I have begun to speak, lend me so much liberty as to [illegible]

...fence (Right Honourable, and beloved) while I ... fully ... trine in a word or two to your selves.

*Use* 6. Let this hearten and encourage all souldiers, that stand up for the Truth of Religion, the Law of the Land, the true good of his Sacred Majesty and Kingdomes, the flourishing of Christs Church, to see what a Generall and Captain they fight under; one that can from their sinnes cleanse them from pollution of spirit prosper them now; and if a bullet or sword come, enshrine their soules in Christs armes, give them full pay, knight and crown them in heaven: every souldier hath a care when hee goes to battell to take his musket, powder, bullet, his armes, &c. with him; by no means will he leave these behind; be sure you take this Generall Jesus Christ with you, *and Truth and Righteousnesse to be your Captains*, 2 *Tim.* 2. 3. This was *Josuas* main care, *Josh.* 5. 13. 1. The calling of a souldier is very ancient, very honourable; what was it that the four great Monarchies of the world most gloried in, especially the Grecians and Romanes, but in their valiant souldiers; whence have most of our Titles of honour risen, but from Military employments, as Emperours, Dukes, Earles, Knights, Esquires, &c. 2. It is also a lawful calling in it self, if rightly managed, its an Art that God teacheth, *Psal.* 18. 34. and 144. 1. who never taught any unlawfull one, that God commanded, *Numb.* 31. 2. *commended*, &c. *Heb.* 11. 33, 34. yea sometime war with men of the same Kingdome, and that professe the same Religion may be lawfull, thus twixt *Israelites* and *Benjamites*, by Gods own advice, *Ezek.* 5. 16, 17. & 6. 11. *Judg.* 20. 28. and so 2 *Sam.* 2. 13. and 18. 17 and though it be a sore evill, and (as I have ‖ elsewhere more largly proved) especially *civill warres*, yet sometimes a * necessary evill: onely remember wherein thy safety lyes, in Christ alone. Let men be for number, for strength, 2 *Chron.* 32. 7, 8. never so mighty, yet if God be against them, hee can give a Commission to Angels, or Starres above, *Judg.* 5. to waters, or earth below, to wind and weather, to Frogs, Lice, Flyes, &c. and all the arme of flesh cannot withstand them, *Exod.* 8. 9, 10. witnesse great *Pharaoh*, *Herod*, *Jezabell*, *Popiell* King of *Poland*, (whose ordinary oath or curse was, *Rats devour me*; all his Kingdom could not save him from being devoured by Raes:) so *Hatto* Arch-bishop of *Mentz* by Mice.

‖ *Grand Serieve.*

* *Bonum hoc per accidens, per malum enim bonum fit, bellum justus, bellum necessitas Aug.*

*Anno* 134

*Sifillus Anno* 940.

[illegible] &c. or God can put a pannick feare into men, *Josh.* [illegible] or feare them with a conceit, 2 *King.* 7. 6. *ruine them by their own fancie*, 2 King. 3. 22, 23, 24. *set one of them against another*, as 2 *Chron.* 20. 23. *Judg.* 7. 22.

The Land of Caanan (as *Cosmographers* think) was not by the fourth part so big as *England*; they had but twelve Tribes; and we in *England* and *Wales* have fifty two Shires: and one with another its thought our shires were as big as their Tribes; yet in two of these Tribes (as they were usually reckoned) there were in *Jehoshaphats* dayes, almost 1200000. fighting men, 2 *Chron.* 17. 14. --- 19. enough one would think to over-runne a whole world, and yet *Jehoshaphat* cryes, 2 *Chron.* 20. 12. *We have no strength, neither know we what to doe, only our eyes are upon thee.* But if God goe with them, 2 *Chron.* 32. 8. then 185000. men are lesse then so many Grashoppers, three hundred men with lamps and pitchers, (God being their Generall) will destroy innumerable enemies, *Judges* 7. 12, 16. And seeing there are two sorts of Souldiers, spirituall and temporall, let me say a word to both.

First, all of us are or should bee spirituall Souldiers; Clergiemen (as some call us) old aged men, women, &c. are usually freed from wars: some are poor, can contribute no money, (the sinews of War) yet all, even *Paul* himself, yea when aged, yea women, &c. must be spirituall souldiers of Christ, 1 *Tim.* 6. 12. 2 *Tim.* 2. 3, 4. and 4. 7. fight under Christ against Devill, flesh and world, with those spirituall weapons, *Ephes.* 6. Among others, let me intreat you,

1. To use *Jacobs* way, of prayers and tears, Hos. 12. 4. Its said of *Luther* that he prayed five hours a day, *Easque studio aptissimos*, that the Boards where he used to pray, were rotten with his tears; hee said that hee kept out Pope, Spaine, and the Devill by prayer. Mr. *Bolton* (that Seraphick Divine) used to pray fixe times every day, twice with himself, twice with his Wife, twice with his Family. That truly honourable and divinely noble Lord *Harrington*, prayed constantly twice a day in secret, twice with his servants in his Chamber, and joyned at appointed times with the Family in prayer. The wrath of the greatest Kings and rage of the fiercest Lyons could not keep *Daniel* from prayer thrice a day,

*Dan-*

Dan. 6. So *David*, *Psal.* 55. 17. and if *David* forgot not *Jerusalem* in his mirth, surely much lesse in his prayers. *Nehemiah* and *Daniel* (two of the greatest Courtiers to two of the highest Kings then under heaven) when they wanted no outward favour for themselves, yet how did they mourn and weep for the Churches miseries, *Nehem.* 1. 4. *Dan.* 9. 3.

2. Use *Esthers* way, prayer and fasting, *Esth.* 4. 16. some Devils are not cast out but that way: the Israelites miscarried twice and lost 40000 men, till they went this way, *Judges* 20.

3. Use *Davids* way; enquire of God, and seek out in the Land, and thy heart, what is the main sinne that God is angry for? *Sam* 21. 1. *Lam.* 3. 40. *Jer.* 8. 6.

4. Use *Ninevehs* way; searching, praying, fasting and reforming, *Jonah* 3. 8. Reformation is the first, second, and third part of a Christian: let *Joshua* do, all else that he can, till Reformation, no peace, no safety, and these wayes of souldiers are, 1. unquestioned wayes, though some scruples and disputes about other warres, this is unquestionable. 2. universall, old, young, rich, poore, may all use these wayes 3. safe. 4. cheape. *Jsh.* 7. 10--- 13.

Secondly; to souldiers temporall; and be cause you would not have me long, spare me a word or two. 1. I beseech you seeke not your own ends, gains, &c. adde not more length to our miseries, to adde more weight to your owne purses. Let your ends be, the advancement and establishing of the Truth, and purity of Religion, against all Idolatry and Innovations, the maintenance of the good Lawes of the Land (*which are the power that none ought to resist*, *Rom.* 13. 1, 2.) His sacred Maiesties honour and true good, the peace and recovery of distressed *Ireland*, and distracted *England*; the subjects just Liberties, &c. according to Gods word, our Lawes, and your late Protestation. 2. Rid thy heart of sinne by true repentance, cary to the field a cleer conscience; it was the usuall saying of the old Earle of *Essex* (his Excellencies father that now is) *When I goe out to the field, if any sinne or guilt lye on my Conscience, it cowards and damper my spirit; whereas if I find peace within, I durst encounter an Army of men*; so said old *Latimer*, *Uprightnesse* hath *Boldnesse*.

Thirdly, take Christs advice to souldiers *Luke* 3. 14. *Doe violence to no man, and be content with your wages*; away, for ever away, with

 this

this smoaking, pillaging, plundering, for your own private gaine, without either just and publique command and authority, or publique good. It was called stealing the last yeer, and deserved hanging and damming, what is it now? It was truly said to, and well taken by, as valiant and pious a souldier as I think this age hath bred, (*viz.* to Generall **Vere*) *Souldiers that carry their lives in their hands, had need above others to carry grace in their hearts, that so having made peace with God, they may be fit to encounter with men*; and if holy at any time, surely now, when the Armies go out to battel, *Deut.* 23. 9. *oh let not an Achans stollen wedge be found in your Camps*, Josh. 7. *last God blast you*, Deut. 23. 14. if ye doe otherwise, no wonder the child of Reformation stick in the birth, or that things goe backward, by reason of transgression, *Dan.* 8. 12. you say you display your Banners in the name of the Lord of Hosts (and so you must do, if would rightly prosper,) *Psal.* 20. 5. you say you serve under and for Christ your Generall, oh but he is a holy God, *Isa.* 6. 3. *Holy, holy, holy, Lord God of Hosts*, Rev. 17. 14. would Christ your Generall swear, be drunk, whore, ly, &c? follow your leader. 2. Again, you say you stand up for a holy Cause, holy Doctrine, Life and Lawes. Do not you cry, *O cœlum!* and point, and looke at the earth.

* *Sir Horatio Vere Knight, Lord Vere of Tilbury.*

Thirdly, I beleeve you would prevaile, oh but *David* (as valiant a souldier as ever drew sword,) see which way hee meant to prevaile, *by holy crying unto God*, *Psal.* 56. 9.

Fourthly, you would be safe; this is the way, *Zach.* 2. 5. and 10. 3, 5 *Holinesse hath promise of protection.* 5. Consider there is somwhat to be done after dying, then comes the strongest tryall, and greatest encounter; you are not able to contend with God, 1 *Cor.* 10. 22. *prize your soules above all earthly trash*: *Cæsar* swimming through the waters, was content to loose his rich Robe, to save his Booke which he held in his hand; *major suis cura Cæsari libellorum quam purpura*. Your soules will quickly fly out to eternity, I remember the saying of that famous Limmer *Zeuxes*; *diu pingo, quia æternitati pingo*. Let the greatnesse of this Generall C H R I S T (who can pardon sins, cleanse the soule, and is flowne away to heaven, to provide mansions for his there,) encourage you; Ay but let Holinesse and Piety also rule and direct; but enough of

sin, I promised brevity.

Use 7. And now while this last sand runs, let me recall that Use which a good while agoe through posting hast I forgot; it is this: a glasse to shew us the ougliness and poyson ousnesse of sin, which nothing else could cleanse or take away but these cleane Birds, this Cedar, Skarlet, and Hyssop, the precious blood and death of Jesus Christ: play not the fool to make a mock at sinne, *Prov.* 14.9. *rejoyce not thou in that, as sweet*, Jer. 11.15. *which caused the Saints, as* Mary Magdalene, Luke 7.38. *David* Psal. 34.4. *the incestuous Corinthian*, 2 Cor. 2.7. *Peter*, Mat. 26.78. &c. *to weepe so bitterly*; do not thou call bitter sweete: call not any sinne little, that cost so great a price. *Moses* would not leave a hoofe; *Occebolius* not give a halfe-penny to an Idoll Temple. Young King *Edward* the sixth, said he would rather lose his life, then allow his sister the Lady *Mary* (afterwards Queene) so much as one Chappell in England for Masse, though *Charles* the Emperour, and two great persons in this Kingdom, did sore sollicite him: *David* would rather chuse punishment then sinne, 2 *Sam.* 24.10, 17. *Joseph would rather lose his cloaths off his backe then sinne*, Gen. 39.9, 10, &c. *Moses would rather lose Lord Treasurer ship then sinne*, Heb. 11.26. *Martyrs rather bee plundered*, Heb. 10.34. *yea endure the fire, then sinne*; *rejoyce not at the sinnes of others*; when any came to Saint *Ambrose* for comfort, his eyes spoke before his tongue, in mourning for their sinne. Our Saviour, whom we never reade to have laughed, wept four times, and all these when others rejoyced and tryumphed: it goes for a saying of *Anselmes*, that he had rather be in Hell without sinne, then Heaven with it.

And it shews us further the cause of all these great distractions, fears, troubles on this Kingdome, and of this dayes fasting and humiliation; alas, its sinne that doth thus oppresse us; and we have very great cause this day to wish our heads fountaines of teares, to make this place a *Bochim* to draw Buckets of teares to quench these burning dissentions, to mourne for all our abominations, the cause; and for the load of calamities, the fruits of our sinne; for means to help us herein, I have laid down lately on another text; *Englands* mercies, *Englands* warnings, *Englands*

vents, *Englands* dangers, *Englands* hopes, *Irelands* miseries, *Englands* sinnes: these, and such like (as I said then) should move and help us to wailing and lamentation, to floods of tears. Let me as a close to this point, adde a word to the last of those Motives, as most concerning our present point; *viz.* *Englands* sinnes, was there ever such hatred of piety & opposition of goodnesse, as hath been in thee O *England*! I never heard of Turks, Jews, Papists, or any other people in the world, but they did prize those best, approve them most that lived most close according to the principles of their own religion, what ever it be; but have not those been made a mocking-stocke, opposed, nick-named, and scorned most, that walk most close according to the Word of God, and principles of our own religion: Did I ever thinke I should have lived to have seen those dayes, wherein it should by many have been made a discerning Shiboleth, or signe of one that is not the Kings friend, *viz.* if he do not banne and swear; I am sure our great God, I hope our gracious Soveraign thinkes not so. Alas, swearing, curling, banning wicked subjects are the worst enemies that the King hath, 1 *Sam.* 12.25. 2 *Sam.* 24.1. An ill Seomack may make a good head ake, and good eyes dimme. And alas, alas! do our sinnes decrease for all our afflictions, now God hath us on the knee? or *Pharaoh* and *Ahaz*-like, do wee not grow worse & worse? do not swearing and banning, stealing, adultery, Sabbath-breaking and persecution of Gods Saints encrease still more and more? As a godly Divine somewhere saith, The Turkes call madde men Saints, (because they conceive that thoughts are abstracted from the world) but wee here call Saints madd men: men accuse *Daniel*, why? no fault save in the matter of his God.

And now (Right Honourable, and beloved) sure I am that your necessities and my time both call for an end; and now all that I dare further presume on (having thus farre trespassed on your patience) is, in a word or two to tell you onely what I should have said, and so commit you to God.

*Obser.* 3. From the third part, which is the application of these materialls to the Leaper, the point is, That all the Incarnations, death

...th and merits of Jesus Christ will do a poor leprous sinner no good, except besprinkled on his heart, applyed to him. Hence it is that the sacred Scripture compares Christ and his merits to such things as do us good only when applyed as to meat, drink, bread, staffe, Salve, water, clothes, &c. what will a hungry, sick, naked man, &c. be better for these, except they be applyed. 2. The Scripture (that appoints nothing in vain) affords plentifull means for application; as outward means, Word and Sacraments; inward means, on Gods part his Spirit; on our part, faith.

*Use* 1. Confutes the grand and desperate errour of many that hope and thinke to be justified, glorified, saved by Christ, though never besprinkled with his graces, though never applyed to them, &c.

*Use* 2. Of triall, whether we are of *Simon Peter* or *Simon Magus*; whether we have any part or portion in this matter of Christs merits, *Acts* 8. whether thou art cleansed or yet a loathsome Leper.

First, is thy heart purified, is Christ besprinkled on thee by faith, *Act.* 15. 9.

Secondly, is the thumb of thy right hand, the toe of thy right foot, and thy right eare dipt in the blood of the Sacrifice, as the Lepers ought, *Levit.* 14. 14. *i. e.* hast thou a conscionable ca[illegible]y hearing, doing, walking.

Thirdly, doest thou prize the earthen vessell, for the Treasure she, i. e. Gods Embassadours and Ministers, for the Gospell sake, 2 *Cor.* 4. 7. *Isa* 52. 7.

Fourthly, doest thou daily wash thy selfe in the teares of true repentance, and shave off that superfluity of naughtinesse, as the Leper ought, *Lev.* 14. 8, 9. *James* 1. 21, &c.

Use 3. Comfort from this Spring followeth to all Gods Saints, that have Christ besprinkled on them, applyed to them, you are those (though dust and ashes) that Jesus Christ glorieth in, 2 *Cor.* 7. he rejoyceth that ever he shed his blood for you, *Isa* 53. 11. for you may; be ruined you cannot, &c 2 *Cor.* 4. 8.

From the fourth part, *viz.* the demeanour or carriage of the person being once cleansed, observe.

*Obser*

*Obser.* 4. That those whom God doth wash, and cleanse from their sinnes, must still wash and shave themselves, i. e. abstain from all evill and occasions of sinne.

*Obser.* 5. That scandalous sinners, while they continue Lepers, should be carefully shut out of the Congregation, lest they infect others.

Oh we have many Lepers as in the dayes of *Elisha*, oh that they were upon good grounds onely, duly shut out; and not but upon good grounds duly readmitted; that there were not too much levity, nor too much lenity in this Church-hooke of Excommunication; not too much levity, in laying this heavie censure on men, for pence, toyes, trifles; nor too much lenity in readmitting Dogs, Swine, Lepers, still into the Congregation again, because they have either a silver file, or golden key, to open or breake the Dore. But enough of this, I remember my promise, I close up all with that gallant and souldier-like Speech of that brave Generall *Joab*, in 2 *Sam.* 10. 12. *Be of good courage, let us play the men, for our people, and for the Cities of our God: and the Lord do that which seemeth him good.*

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FINIS.